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VOL #28

Faith and Works Win

VOL. XXX

JANUARY, 1905

No. 1

28

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JANUARY, 1905

No. 1

I ASKED the New Year for some motto sweet,
Some rule of life by which to guide my feet ;
I asked and paused. It answered soft and low,
“ God’s will to know.”

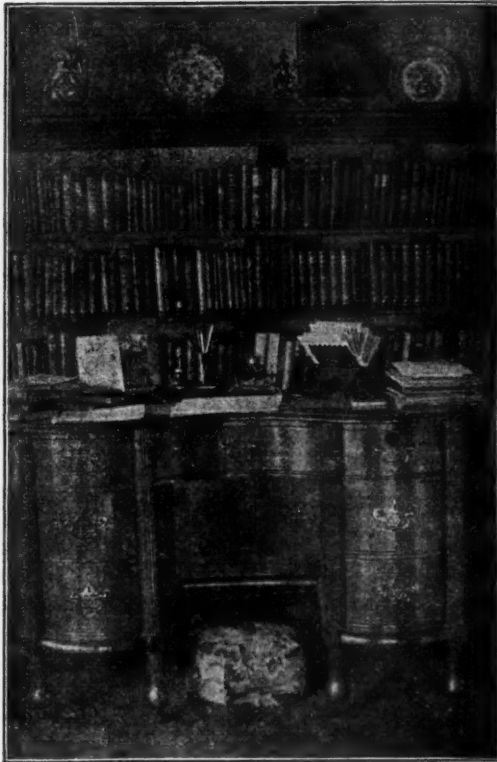
“ Will knowledge then suffice, New Year? ” I cried ;
But ere the question into silence died,
The answer came, “ Nay ; this remember, too,
God’s will to do.”

“ To know ; to do ; can this be all we give
To Him in whom we are, and move, and live?
No more, New Year? ” “ This, too, must be your care,
God’s will to bear.”

Once more I asked, “ Is there still more to tell? ”
And once again the answer sweetly fell,
“ Yea, this one thing, all other things above,
God’s will to love.”

—Selected.

FROM THE EDITOR'S DESK



"ONE song for thee, New Year,
 One universal prayer;
 Teach us—all other teaching far above—
 To hide dark Hate beneath the wings of
 Love;
 To slay all hatred, strife,
 And live the larger life!
 To bind the wounds that bleed;
 To lift the fallen, lead the blind,
 As only Love can lead—
 To live for all mankind!"

To accept the lesson and live the life suggested in the foregoing lines would bring a happy New Year to all. But it is often less difficult to pray the "universal prayer" than the special one, to live the "larger life" of the spirit than to apply that life to daily needs. To individuals, as to societies, the nation, and the world, come crises, critical moments, when conditions change and life must be readjusted, perhaps with much friction and pain. Perplex-

ing problems thrust themselves upon us. Either the way seems hedged on all sides, or so many avenues open that we know not which to choose. Then it is wise to be still and listen to what God will say. "Simply do the best you know, then trust. He who seeks to live by the Spirit and who cares above all for that, will not be without guidance." It is important to remember that, in an imperfect state of development, differences of opinion, however unpleasant, are not a misfortune to individuals or organizations. Struggle results in growth; discussion, in wider vision. It is probably true that neither side of any argument is absolutely right; but comparison and debate, in *sincerity and steadiness*, make steps toward rightness. "Instead of wishing that all men were of our mind, we should account it one of the first blessings of life that there are men who do not agree with us. The currents of sea and air are not more necessary than the currents of thought." . . . The February meeting of prayer and praise is one of the most vital of the year, and should have careful preparation. Pray for it in advance, that from it may go blessed and far-reaching influences. . . . Some

"Resolutions" may be "dry," but the ones on page 369 of our Annual Report are not. Do not fail to read and apply them, both at home and in the auxiliary where they should be received by the leader or some member. . . . Those who have a special interest in the Roll of Honor will please note the revised list and act promptly if their shares are not wholly paid. . . . We heartily welcome the young people's department to our HELPER pages this month. May it be of practical value to them in their mission study, in keeping in touch with one another, and in the work to which they are pledged. We bespeak the sympathy and support of all our mission workers for this quarterly department. . . . A dainty folder is received which announces "six social evenings under the auspices of the Y. P. S. C. E. of Green St. church, Somersworth, N. H. Six hours with New England authors." Each evening is under the direction of a special committee, and all suggest delightful glimpses of our best loved poets and prose writers. . . . Especial attention is called to the helpful leaflets issued by General Conference referred to on another page. . . . Miss Barnes and Mr. Myers have prepared a mission calendar which will be ready for sale by the time you read these notes. Everybody will want one, of course. Look in the *Star* for the price, and where they can be obtained. . . . With great pleasure we announce that there will be a series of articles in our magazine this year by Rev. Mr. Hamlen and Rev. Mr. Wyman on things for which to thank God, in Balasore and Midnapore. . . . All will be interested in the report, in this number, of the wedding of our former missionary, Miss Phillips, written by Dr. Smith. We are deeply grateful for that wedding gift of a well for Sinclair Orphanage—a very great need which could be supplied only through the expenditure of several hundred dollars. Dr. Smith writes in a personal note in November: "Kindergarten Hall is nearly finished, and we may begin having school there in a couple of weeks. The grounds will be finished later. I wish we could send you a bit of our lovely weather without its insects." . . . Dr. Bachelor wrote from Midnapore: "We have had deaths that have made us sad. A dear old servant whom I miss all the time has gone to his reward. He served faithfully and well, and had little in this life to make him happy. A dear little girl has died, the native sexton's daughter, one of the prettiest of our little ones. She died about noon yesterday, and was buried in the early evening. This seemed to surprise and shock Miss Stone, but it is the way we have to do, out here in this hot climate." . . . Nova Scotia sent *one hundred* dollars for a teacher at Balasore, not *one* dollar, as a typographical error makes them appear to do, in Notes for December. . . . A Western reader once said that the quotations and inspirational bits of thought scattered throughout the HELPER were alone worth the price of the magazine. We hope that all will enjoy the quotations at the head of each department this year.

"IN THE PATH OF LIGHT AROUND THE WORLD"

BALLINGTON BOOTH reports: "Over 14,000 prisoners, living reformed lives, have been enrolled in the Volunteer Prison League during six years. The volunteers are in touch by correspondence and meetings with 29,000 men within the walls. Tens of thousands of poor people and children were given an outing into the fresh air during the year through the organization." . . . "The educational movement in China is moving forward rapidly. A number of temples have recently been turned into government schools, the idols being publicly burned. If the missions can rise to the opportunity, most of the thoughtful Chinese will gladly place their children in Christian schools. The officials, too, are now taking stringent measures for the suppression of footbinding." . . . The Young Men's Christian Association has spread steadily in Japan since it was introduced a few years ago, and now forms a national union of 2,600 members in seven city associations and fifty-two college associations. . . . Lord Radstock, in a significant article on "Christianity in India," says: "I am amazed at the great changes which are silently but surely going on. Ill-informed people are in the habit of saying that mission work has been a failure. The last census, which showed a growth in the number of Christians to the extent of twenty-five to thirty per cent, and in some places of fifty per cent, in the decade, would be an answer to this. But any thoughtful observer will see movements on a gigantic scale which are clearly to be traced to the indirect effect of Christian teaching. . . . Another remarkable witness is coming on the scene—Swami Dharmanand, one of the most remarkable Hindu ascetics in Bengal. Seventeen years ago he heard in an address by an Englishman in Delhi the inspired words, 'I am the true vine,' and it seemed to give him a faint glimmer of a communicated life. After 17 years' study of Buddhism, Mohammedanism, and Christianity he has now avowed his faith in the Lord Jesus Christ, and has written a book to show that our Lord Jesus Christ is the Saviour and Messiah, the only Redeemer for now and all ages." . . . At the International Council of Women, held in Berlin, it was reported that four national councils have come into this family of nations since the last convention. "This gives the Council a membership of ten millions"—writes Jessie Ackerman, the round-the-world missionary—making it the largest and most representative organization in the world." She adds: "A matter of great moment was presented in a resolution to add active and unceasing work against the white slave trade to the propaganda. As the horrors of the vile system were set forth by women from countries remote from one another, it became apparent that the evil was bounded only by the circumference of the whole earth. . . . The resolution was carried, the entire delegation favoring the action. It is impossible to realize what it means to have this tremendous force of woman's effort arrayed against any evil."

(In another number we will go around the world in the path of gloom.)

"WHAT IS THAT IN THINE HAND?"

(Exod. 4 : 2.)

*He touched her hand, and the fever left her, and she arose and ministered unto him.—Matt. 8: 15. R. V.**Take my hands and let them move
At the impulse of Thy love.—F. R. H.*

MY hands were filled with many things
That I did precious hold
As any treasure of a king's,
Silver, or gems, or gold,
The Master came and touched my hands,
The scars were in his own,
And at his feet my treasures sweet
Fell shattered, one by one.
"I must have empty hands," said he,
"Wherewith to work my works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth;
And I my work did oftentimes soil,
And render little worth.
The Master came and touched my hands,
And crimson were his own;
But when, amazed, on mine I gazed,
Lo, every stain was gone.
"I must have cleansed hands," said he,
"Wherewith to work my works through thee."

My hands were growing feverish,
And cumbered with much care;
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and touched my hands
With healing in his own,
And calm and still to do his will
They grew—the fever gone.
"I must have quiet hands," said he,
"Wherewith to work my works through thee."

My hands were strong in fancied strength,
But not in power divine;
And bold to take up tasks at length
That were not his but mine.
The Master came and touched my hands
And mighty were his own;
But mine since then have powerless been,
Save his are laid thereon.
"And it is only thus," said he,
"That I can work my works through thee."

—The Christian.

IMPORTANCE OF THE STUDY OF JAPAN

BY FLORA M. TUCK

WITHIN the past year no countries have received as much attention by press and people as Russia and Japan. Articles are printed in all leading periodicals, stating the almost phenomenal growth of Japan, and in many instances comparing the two. It does not require a prophet nor one with prophetic vision to assert with assurance that the present interest in Japan's political and religious growth and development will continue to increase during the coming months.

As the year's study of China is being completed by our auxiliaries, it becomes necessary to decide what subject shall be the basis of our coming year's work. "Dux Christus, an Outline Study of Japan," by William Elliot Griffis, who is already well and favorably known through his standard works on Japan, has been published, for the central committee, on the United Study of Missions as the fourth volume in the course.

As the women connected with our auxiliaries are interested in the progress and Christianizing of the world, it seems especially desirable that as Free Baptist women we should unite with other Woman's Missionary Societies of various names for our study. Will it not increase the bond of union between us and enlarge our sympathies for all workers by so doing? Besides, Japan needs to be better known. It has become a world power. We note with wonder, yes, with admiration, her achievements.

To intelligently understand Japan's situation to day, every Christian woman should feel bound to study, not alone the news of the war and the political changes in Japan, but also the progress of the Gospel in the "Island Empire." Never will there be a time when more enthusiasm can be aroused in the study of the political, social, and religious life of Japan than now. Conditions on every hand tend to increase the desire to know accurately more of the country and people. Books and pictures, illustrating Japanese life, can be obtained, to supplement the text-book, for a small expense, which would enhance the interest in missionary meetings. The history of Japan has a fascination peculiarly its own. Let us form a picture in our mind of its position and natural environment, adding bits of history.

East of the continent of Asia lies an archipelago of about four thousand islands. These constitute the Empire of Japan, but only a few of these islands were of importance to so-called "Ancient Japan." Until 440 A. D. the history of Japan is purely legendary. Owing to the isolation of the islands the condition of the inhabitants remained unchanged until the Chinese and Buddhism entered in the sixth century and began to change Japan's civilization. With Buddhism began the unifying of the people, and the expanding of the mind as well as feed-

ing the heart of the Japanese. During this era the islands were brought under one ruler, thus beginning their political life.

In those thousand years of Buddhism China poured out her knowledge freely for this insular people. That they grasped the lessons taught is proved by Japan's early attaining a political and religious life, though not of the highest kind. Several of the European powers made peaceful invasions but no nations have had more influence upon its civilization than Great Britain and the United States.

Buddhism was supplanted by the Romanists, causing an upheaval in feudalism. In the sixteenth century Romanism was at its height, and in 1579 there were two hundred churches and fifty thousand Roman Catholic Christians in the empire.

While the Japanese were quick to accept new ways and improvements, the most marked change began with the first Protestant missionaries. Less than fifty years ago this work began, but the labors of these faithful workers have already borne abundant fruit. Japan is being won for Christ. Already there are upwards of forty thousand Protestant church members. Christ's power is working like leaven upon the degrading and sinful customs in Japan, and uplifting and purifying them. Still much remains to be leavened!

Woman in Japan stood in special need of Christianity. Hers was a condition like, yet different from, that of her sex in China and India. She has never had her feet bound, neither does she know a zenana; still, though she is free to walk the streets, she is not free. There still exist pagan ideas which sadly conflict with the Christian idea of home and its sanctity. There are bright spots for the women of Japan to-day, but until the clear light of Christ's Gospel has eradicated every trace of paganism, the women of our own land ought not to cease praying and working toward that result.

One bright spot is a Christian home. In one book on Japan are these words: "Nowhere are the results of Christianity more evident than in the home. It is out of this spring that true national life flows. In the Christian home in Japan love and light rule. Instead of a father who is a despot, overawing wife, children, and various adopted kin, by both legal and brute force, we have one whose rule is love."

Let us, while pursuing our year's study, send up many silent petitions that the time may speedily come when every home shall be Christian.

"THE year is closed — the record made,
The last deed done, the last word said;
The memory alone remains
Of all its joys, its griefs, its gains;
And now with purpose full and clear,
I turn to meet another year."

"THE KNIGHTLY WAY"

FOR centuries the world has reckoned England and France its greatest military powers ; in the last generation Germany has not only come up abreast of these two, but has outstripped them in magnitude and efficiency of armament. Now, since last February, the world stands amazed to see Japan, little, remote, and backward we have thought her, proving herself not only the equal but the superior in some ways of this trio of warrior nations. Loyalty to the homeland so absolute, courage so unflinching, sacrifice so complete, enthusiasm so passionate and universal, history has never shown. With all the moral qualities the Japanese army has joined the most perfect equipment in all modern engineering of war, the most brilliant leadership by sea and land, the shrewdest strategy and impenetrable secrecy as to plans and movements, and endurance that seems almost superhuman.

Parents send their sons and wives their husbands to the war with outer joy ; whatever may be the heartache, it is kept out of sight. Even when, the breadwinner being gone, the home is left to absolute destitution, no word of regret or complaint is heard. All count it an honor and a joy to suffer or to die for the emperor and their fatherland.

We cannot help asking whence comes this astonishing outburst of patriotism, and how is it that Japan is so well prepared for war? True, since the war with China in 1894 she has been arming for this fight, but this does not explain ; a nation does not grow to be a great military power in ten years. We must go farther back, even a thousand years, to find whence came this army, in some ways the finest the world has ever known.

Whoever has read much of Japan has surely met often the word *samurai*, apparently an equivalent for soldier. It really holds a deeper meaning than that of simply a man who is enrolled in an army, and it is in the qualities, the spirit, the training of the samurai through seven or eight centuries that we find the roots that are now bringing forth fruit so honorable.

From its earliest authentic history till 1868 Japan was a feudal nation, and these samurai were at first the guards or attendants of the *daimio*, or lords. Doubtless they were at first simply men of great physical strength, those who were good fighters, but as generations passed other qualities were developed, and the typical samurai was a man of many virtues, a "very parfit gentil knight." His training was arduous, and his life was often full of sacrifice.

In the little book, *Bushido*, Dr. Nitobe, himself a most loyal Japanese, and a man of wide and generous education, gives a sympathetic account of the Military Knight-way, and we condense some of his statements here. The first knightly virtue and most cogent is absolute rectitude, "the power of deciding

upon a certain course of conduct in accordance with reason, without wavering—to die when it is right to die, to strike when to strike is right." Anything like evasion, like treachery, like hypocrisy, is most loathsome to the true knight. Courage stands next in his list of virtues, and this courage is moral bravery rather than physical. "Courage is doing right," he says. Then comes benevolence or mercy, in a twofold sense a princely virtue; princely among the manifold attributes of a noble spirit; princely as particularly befitting a princely profession.

The next quality is hardly one we should look for as a soldierly characteristic, being none other than politeness. Every tourist has told us of the exquisite courtesy that does much to make travel in Japan so great a pleasure, and our author tells us that it is taught as an essential virtue. Modesty and careful regard for the feelings of others, not stiff and formal rules, are the secret of this politeness, and it seems to be the working out of the thirteenth chapter of First Corinthians. Their etiquette is greatly elaborated, so that "one brings all the parts and faculties of his body into perfect order, and into such harmony with itself and its environment as to express the mastery of spirit over flesh. The constant practice of graceful deportment must bring with it a reserve and storage of force, and fine manners mean power in repose."

We sometimes find it hard to join politeness with entire veracity, but to the samurai both were essential. Without honesty could be no honor, and a knight without honor is unthinkable. These men, born and bred to esteem their profession as a sufficient privilege even in poverty, were filled with a sense of their personal dignity and worth. To be disgraced, shamed, was unbearable even to a child. They cared little for property, deeming poverty no disgrace. One must know how to count, for that was necessary in tactics, but it was a sign of good breeding not to know the values of the different coins.

This politeness cannot be attained without entire self control, and these soldiers prided themselves on hiding all their emotions. Travelers tell us that in Japan the babies hardly ever cry aloud, so early does this self-control begin. We read that now when the soldiers go to the war no tears are shed, where they can be seen at least, and no words of lament are spoken. If the tidings come that a son or husband has fallen at the front the family invite friends and neighbors to rejoice with them at the honor that has come to the house.

These virtues, rectitude, courage, benevolence, veracity, honor, self control, were the feudal virtues, bound into one symmetrical arch by the key-stone of loyalty. All that the samurai had or was—property, family, life itself—was absolutely at the service of his lord. Even his knightly honor must be surrendered if thereby a service could be done to his chief. The loyalty to the death that so thrills us to-day must be the flowering of this virtue trained through generations

of soldier ancestors. If we ask whence came this ideal, these virtues, the answer is threefold. Buddhism gives a quiet submission to the inevitable, indifference to hardship, and carelessness of life and death. Shintoism, older than Buddhism in the country, teaches reverence for ancestors and loyalty to the sovereign as the embodiment of deity, and that nature worship which makes all beautiful places the abodes of the gods, while the ethical precepts of Confucius are both lofty and imperative.

The children of samurai were early trained to bear hardship. If one cried for a trifle, the mother, instead of coddling him, said, "What a coward to cry! What will you do when your arm is cut off in battle?" Tiny boys were sent among utter strangers to deliver a message, and often they walked to their teachers with bare feet in winter cold. Frequently their food was scanty or entirely withheld, and once or twice a month they spent the whole night in reading aloud. They were sent alone to all sorts of uncanny and fearsome places, that so mind as well as body might be toughened to endure.

They were made supple and strong by continual gymnastics, the *jiujutsu* or wrestling being an art peculiar to themselves. Their horsemanship was excellent, and much attention was given to handwriting, a training which made both eye and hand sure and steady. When the lad was five years old he put on the dress of the class, and henceforth was never seen outside his home without a sword. Till he was fifteen it was only a wooden one, to be sure, but then he was equipped with two,—a long sword and a short one,—from which he never parted.

About one tenth of the whole population belonged to this soldier class, and Dr. Nitobe says that what wins the battles to-day is "the ghosts of our fathers guiding our hands and beating in our hearts." We must be sure that such ideals, though often very imperfectly realized, did much for the character of the nation.

In 1875 the wearing of the two swords was forbidden, and now, in the new Japan, this mighty order as an outward class is melting out of sight. But we see that its power still abides, and for generations yet the precepts of the Knightly Way will be a powerful influence.—*Life and Light*.

A CHRISTIAN heard a heathen woman praying passionately in a heathen temple. She had in her arms a pitifully misshapen baby, and she was praying that it might grow beautiful like other babies. As she turned to go away, the Christian asked her, "Friend, to whom have you prayed?" "I do not know," she answered; "but surely there must be some one somewhere to keep a mother's heart from breaking!" The message of missions is that there is this Some One.—*Selected*.

SPECIAL WORK

As has been stated by your treasurer in "Treasurer's Notes," our Bible women, zenana teachers, and children in Sinclair Orphanage are nearly all assigned. We have a few schools in and around Midnapore, in charge of Miss Butts, which are not supported.

On the other hand, very few shares are taken in salaries of missionaries and teachers, so that a considerable amount of our work is still unprovided for. Some of the missionaries, it should be said, are supported in part or entirely through direct assignments to churches by State societies. Those missionaries who are already entirely supported are not included in the list which is given in this statement.

Attention was called to this matter at the meeting of the board last summer. And your treasurer was instructed to present the facts, to those interested in the Free Baptist Woman's Missionary Society, through the columns of the MISSIONARY HELPER. The shares in all salaries are \$10 each, save shares in Miss Barnes's salary as children's missionary, which are \$4. Shares in Literature and Administration Departments are \$5 each. The list from which shares should be selected is as follows: Miss Ella M. Butts, Midnapore, India; Miss J. J. Scott, superintendent of Widows' Home, Balasore, India; Miss M. E. Dawson, superintendent of Sinclair Orphanage, Balasore, India; Miss E. E. Barnes, children's missionary; Rev. Elizabeth Moody, Western field secretary and evangelist; Mrs. J. Arter, teacher at Cairo, Ill.; Miss Eliza Sims, teacher of domestic science, Storer College. Literature department, including free literature, annual reports, and deficit in MISSIONARY HELPER. Administration department, including salaries of treasurer, assistant treasurer, and superintendent of literature, and stationery and postage of different officers, etc. In addition we need, this year, \$600 for the return of Miss Coombs and Miss Barnes.

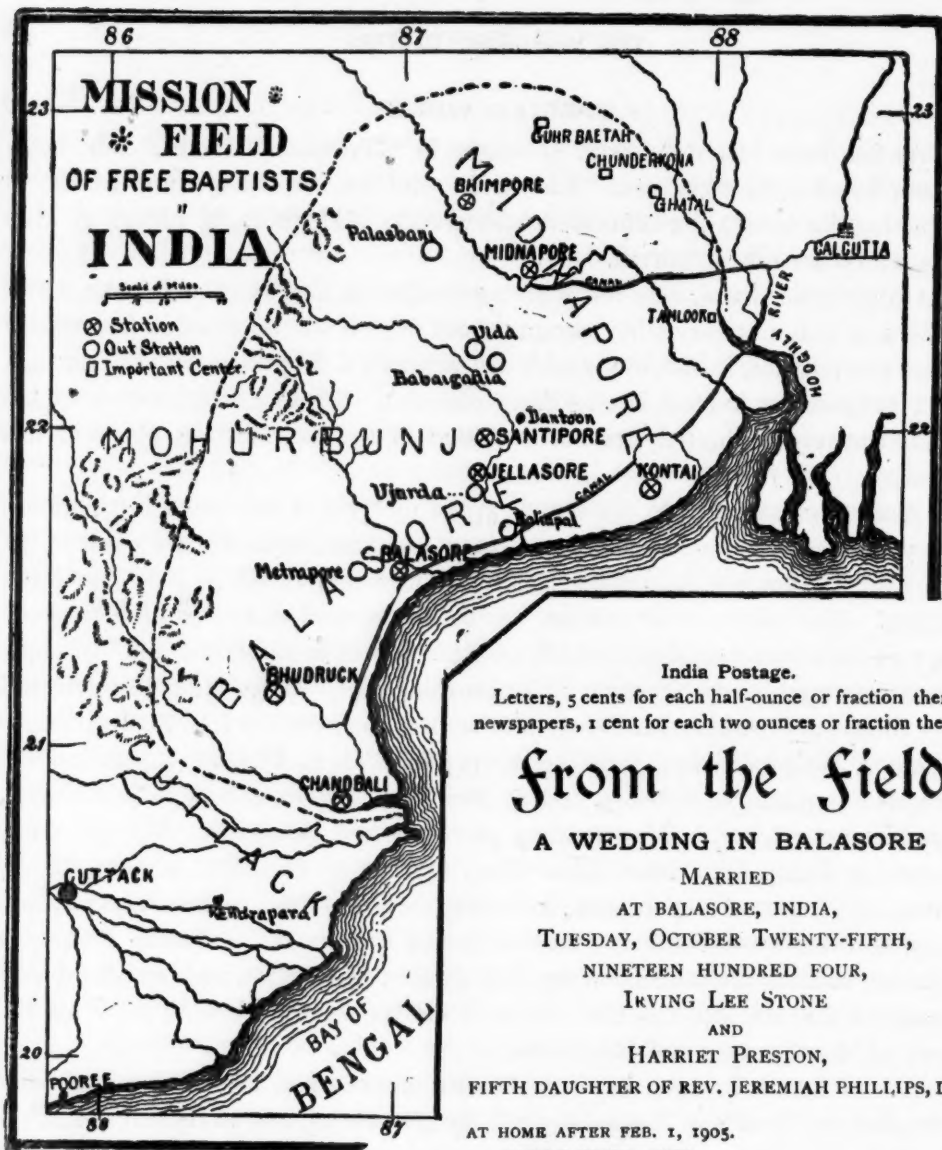
All will agree, I think, that from this list one can find plenty of special work to do, and the friends of the society will be glad to respond to its real needs. I should be pleased to correspond with any one, individuals or organizations, who may wish to become responsible, for one year or longer, for shares in the salaries of missionaries or departments, as given in the list.

Ocean Park, Me.

LAURA A. DEMERITTE, *Treasurer.*

 IMPORTANT NOTICE

Mrs. S. C. G. Avery having resigned the superintendence of the Bureau of Missionary Intelligence, all orders or communications for that department should be sent to the new superintendent, Mrs. A. D. Chapman, 12 Prescott St., Lewiston, Maine.



This is the way a certain engraved form reads that is traveling over land and sea to tell two people's friends that they are two no longer.

It was four o'clock on one of those perfect days that late October sometimes brings in India. The great lawn in front of the big white house [Sinclair Orphanage] was crowded with the brown, expectant faces of Christian and Hindu friends who had come to see the great ceremony in which one whom they had known for years, as friend and helper, was to be a participant. At the left was a group of children from Mrs. Lougher's school, with their teacher; at the right were two

rows of chairs, a small organ, a settee, with a rug and a table not far away. Then down from the house came the procession — first, Mr. Coldren, then the two lines of friends from Midnapore, Bhimpore, Chandbali, Calcutta, Balasore; a little space, then "Mother" Phillips and Mrs. Burkholder, the Misses Stone and Edith Phillips; then, farther behind still, came the bride and groom.

When all had been seated, friends about the organ sang the Royal Wedding Hymn. Then Mr. Coldren—called so often "the Bishop" in the Mission—read the wedding ceremony, to which the responses were firm and clear. While the register was being signed at the table, Mrs. Ager played the wedding march. Then a moment was given in which the bride gave her *salaams* to her native friends, and the European friends went to the drawing-room, where congratulations were tendered and where cake and tea were served. The first cut in the beautiful cake was, of course, made by the bride, the oldest of our women's missionaries on the field; the second cut was made by Miss Dawson, our youngest missionary.

The bride wore — of course everybody always wants to know what the bride wore — a gown of white China silk and lace, and a veil, and carried a beautiful bouquet of white and green. There were flowers everywhere. "Mother" Phillips, bearing gracefully her burden of eighty-six years, was present for the first time at the wedding of one of her daughters. It was appropriate that if she were to see the marriage of but one, it should be the one who in most characteristics resembles herself.

Amid a shower of rice and flowers and with old shoes to help them on the journey of life, Mr. and Mrs. Stone left for Chandipore, to spend a few days by the sea. That night a native dinner was given to the boys and girls of the two orphanages at the high school building.

Miss Phillips has given more than twenty years of faithful service to the people here, and while she is no longer a member of the mission and her home is thousands of miles away, she does not intend to withdraw her interest from the work here. She gives a well as her wedding gift to Sinclair Orphanage, and the new Kindergarten Hall has been her special care since her return, but she leaves on all sides testimonials of her labor and self-sacrifice.

SHIRLEY H. SMITH.

THE Bible is the crown of the world's literature, the source of its laws, the seat of its ethics, the field of its finest art, and the inspiration of its noblest activities. The Bible is pre-eminently the science of righteousness, which is in its last analysis the science of human salvation from sin and the ills which spring from it.—*Dr. James Atkins.*

A LETTER FROM STORER

BY ELIZABETH M. MCDONALD

ON the evening of November twelfth the students and friends of Storer College assembled in the college chapel, to witness one of the most significant ceremonies of the year. The occasion for the gathering was the unveiling of the large portrait of Deacon Lewis W. Anthony, recently presented to the college by his heirs. This picture, raised on an easel and hidden from view by the folds of an American flag, was placed upon the rostrum, and was naturally the one object of interest throughout the evening.

The services opened with the singing of "America" by the whole audience, after which Rev. Mr. Jenkins, of the Curtis Memorial church, offered prayer. President McDonald then briefly explained the reason for the meeting, and presented Mrs. Lightner, who spoke of her personal recollections of Mr. Anthony. She told us how she had first met him about thirty years ago at her home village in Maine, of his simplicity, of his thorough kindness of heart, and of his intense interest in the future of the freedmen. She briefly reviewed the really thrilling tale of how he determined to give to the college its main building—Anthony Memorial Hall—in memory of his five deceased children. She vividly pictured the pressing need for such a building, and the blessing it was then as well as in the succeeding years, and closed by saying that Mr. Anthony had truly obeyed the command of Christ that one should lay up treasures where moth and rust do not corrupt, or thieves break through and steal.

Mr. Winters, as president of the Alumni Association, followed in their behalf, testifying to their vital appreciation of the benefits that Mr. Anthony had made possible for them. He spoke of how men and women had gone out from these halls, all over the United States and even to Africa, bearing with them the grain that the founders of the school had sown. The sowing had been wholly good, and the nature of the harvest rested in their own hands. He brought the thanks of the whole body of alumni for the portrait, and gave assurances of the value it would be to them to see their benefactor's pictured face.

Last on the program was the man whose earnest efforts were largely responsible for the building of our college, and who through many years bore the burdens of its great and growing responsibilities—Rev. N. C. Brackett. He told of his friendship with Mr. Anthony extending over a third of a century. He made especially prominent the extreme simplicity of the man, his gracious hospitality, unfailing geniality, and continuous charity. No one knew the extent of his wealth, for he made no parade; neither did he bestow his gifts to be known of men, but rather to genuinely help mankind. No man was more universally

welcome in a public gathering, and his kindly humor had brightened many an otherwise tedious corporators' or board meeting.

When Mr. Brackett had finished, President McDonald announced the unveiling of the picture by little Frances McDonald, who promptly mounted the rostrum and removed the flag, exposing to view the gracious, serene features of the man who surely has been a double blessing to this school and cause; and the sight of whose face must of necessity bring an added inspiration to the whole student and teaching body. As the benediction was pronounced many in the audience felt that the grace and power of the Blessed Trinity were indeed resting upon Storer College.

Harper's Ferry, W. Va.

TREASURER'S NOTES

SINCE the last time I prepared Treasurer's Notes, the annual meeting of the F. B. Woman's Missionary Society has come and gone. How hard we worked, and how sweetly we differed! The reports were encouraging, and the treasurer's receipts showed that the total, for general work, was about the same as last year. We begin the new year with loyalty to present duty.

The thought uppermost in the minds of those present was the report of the joint committee. As you may know, the matter is now in the hands of a special committee of five women. They are keenly alive to the situation, and have already held one meeting in Boston. It is a committee we can trust, for they love our work; they love our denomination. Besides having our confidence they need our prayers in their efforts to find a plan that will satisfy the General Conference and the F. B. Woman's Missionary Society. For, I believe, we have reached that place where our denominational work will be greatly hindered unless a plan is perfected which is satisfactory to *both* organizations.

I have also a strong impression that God must manifest himself in some special way before we shall all see together. I mean in a way that we shall know it is "thus saith the Lord." You may think me strenuous on this point, but I understand the difficulties. And God has so wonderfully led us in the past, when we have been hedged in by obstacles, that I naturally think he will do it now if we only commit the whole matter to him as we have done at other times. This committee must make its report next May. Shall we not in the weeks intervening, dedicate a time in the Quiet Hour to prayer that God will reveal himself in such a way that no one can doubt that he is leading, and so there is nothing to be done but follow? It may be in an unlooked-for way that he will direct our steps, but we are loyal enough as a people to follow, if the path is

made plain to us. In the meantime let us keep about to-day's duties, remembering that our auxiliaries must live, and no one who has the good of our denomination at heart wants them to die. Dr. Shirley Smith of Balasore says, what we all should say: "I am much interested in the plan for union, and I pray that the Lord may lead in regard to it. In the meantime there is the work to keep us busy as before."

Miss Coombs and Miss Barnes have gone into winter quarters. By direction of the board they are not to do platform work during the coming winter. So it is hoped that their quiet will not be disturbed by requests from churches or organizations. Miss Coombs, in October, visited several places in New Hampshire, and collected some money; one gift was from a daughter in memory of her father and mother, Mr. and Mrs. J. I. D. Sanford, Garland, Me.

The Hills' Home and Foreign Missionary Society of Dover, N. H., held, in October, a Japanese tea, at the home of one of the members, Mrs. Card. All the ladies of the church, particularly strangers, were invited. The tea was served in beautiful Japanese ware. A very enjoyable and instructive part of the program was prepared under the direction of the hostess. Twenty facts regarding the work of the F. B. W. M. S. were gathered together, and written on as many slips of paper. Then the slips were cut into two or more parts, and each one given to some individual. For an hour or so the guests had a merry time mating the parts, and then the papers were read, and some of them commented on.

A long time friend of the Woman's Missionary Society has recently given \$100 for the passage of missionaries next autumn. The money is credited to the auxiliary of North Lebanon, Me. I know the self denial it cost for this woman to give the money; I even hesitated about taking it. But she urged that she saved it for the purpose of donating it to the society, and it gave her pleasure. Everybody has a right to experience the joy of giving — the one who gives out of the small savings as well as the large. It meant to her as much as thousands would mean to some one else. I trust it will be an incentive to others to make contributions for the passage of Miss Coombs and of Miss Barnes. We want, we need, I think, a larger permanent fund. Shall I say how much? I venture. Not less than one hundred thousand dollars. Have you faith enough to believe God can give us this, if he knows we need it? If so, then pray for it, subject to his will.

We are pleased to receive from Mrs. Elizabeth B. Grannis, president of the National Christian League of New York, \$5 toward the first annual fee of the National Council of Women. Are there not others who would like to contribute towards these dues? This gift of Mrs. Grannis shows her appreciation of our to the Council. Those who have favored it have done so

because they believe we have work to do here that is just as really work for Christ as is our work in other departments of the home field.

We have received \$150 from the Missionary Society of Nova Scotia; \$100 for the head teacher of the day schools of Balasore, and \$50 for zenanas. Also the heirs of Miss Moulton have completed her \$500 fund, which is to be called the Fanny R. Moulton Fund. This action on the part of Miss Moulton's relatives displays a fine sense of honor, as she left no will. Too many times heirs are inclined to get all they can, even though obliged to break wills in doing it. However, the Woman's Missionary Society has been singularly fortunate in this direction, as no attempt has ever been made to thwart the wishes of a person bequeathing money in its favor.

Mrs. Hayes, of the F. B. church of Lawrence, Mass., writes me that her class of girls have organized a missionary society, and are going to help in the education of Esther. We are very glad to welcome this society to our work, and hope Esther and the society will become very well acquainted.

The receipts for the month of November the last month of the first quarter of our financial year, have been very gratifying to your treasurer. They have been increased by personal gifts, like one of \$50 from our friend, Mrs. Blauvelt of Nova Scotia, another of \$25 from a member of the auxiliary at Saco, Me., besides large contributions from auxiliaries. Then the receipts from some State societies are notably large for November, especially Michigan, New Hampshire, Maine, and Rhode Island. All this means much to the work at a time when it has been feared, by some, that contributions would fall off. It shows what a loyal band of workers the F. B. Woman's Missionary Society possesses: a band not frightened by difficulties; a band stimulated by faith in God, confident that he will make a plain path for our feet, and so we have nothing to fear.

Ocean Park, Me.

LAURA A. DEMERITTE, *Treasurer.*

(All money orders should be made payable at Dover, N. H.)

THE best things are nearest: breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—*Selected.*

ESAU filled his life with regret for trifling one day; Esther's was full of glory for one day's courage. Peter slept one hour and lost a matchless opportunity; Mary's name is fragrant forever for the loving deed of a day. Do your best now.—*Maltbie D. Babcock.*

Helps for Monthly Meetings

"With knowledge to supply the fuel, the Word and Spirit to add the spark, and prayer to fan the flame, missionary fires will be kindled, and souls will be set ablaze with holy zeal."

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TOPICS FOR 1905

January—An Outline Study of Japan:

1. The Island Empire.

February—Prayer and Praise.

March— 2. The Making of the Nation.

April—The Young People's Missionary Movement.

May—Thank-Offering.

June— 3. The Religions of Japan.

July— 4. Modern Christian Missions.

August—Outing.

September— 5. Woman's Work for Woman.

October—Roll-call and Membership Meeting. Missionary Helper.

November— 6. Forces in the Conflict.

December—Christmas in Missions at Home and Abroad.

FEBRUARY.—PRAYER AND PRAISE

"Say not, my soul, from whence
Can God relieve thy care;
Remember that Omnipotence
Has servants everywhere.

"His wisdom is sublime,
His heart profoundly kind;
God never is before his time,
And never is behind."

Suggestive Program.

SINGING, "Hallowed Hour of Prayer." Gospel Hymns No. 6. (1st and 2d stanzas.)

Responsive Scripture reading, Psalm 146.

Prayer for God's presence and power, followed by a few moments of silent prayer.

Singing, "Hallowed Hour of Prayer." (3d stanza.)

Brief introduction by leader, who explains that the February meeting is set apart by the society, for this service of prayer and praise. (See the January numbers in file of HELPERS for suggestions.)

GENERAL ILLUSTRATIONS OF THE POWER OF PRAYER:—

A glance over the history of Jewish missions will reveal the fact that the solution Jesus gave his disciples has solved every similar problem since that day. The one hundred and twenty prayed in an upper room, and multitudes of Jews were added to the Lord. The church in Antioch prayed, and Paul and Barnabas went forth on a world-wide missionary itinerancy. Prelate Ettinger prayed, and modern Jewish missions resulted. Two women in Devonshire prayed, and London became the modern Antioch. Some Scottish saints prayed, and a world-encircling Jewish missionary movement was set afoot. A poor woman prayed,

and Faltin rose as the apostle of South Russia. Another prayed, and Scandinavian indifference to the Jew began to disappear. Resources unlimited are locked up within the church. Resources indefinite are ready to be superadded when their pent-up energies are liberated and she moves forward to the work of Jewish evangelization upon her knees—*From "A Call to Prayer for Israel."*

A Necessity of Prayer.—When God wants a thing done he first sets men to praying. This is ever the order of progress in the divine kingdom. Moses prayed, and the sons of Amalek were defeated. Samuel prayed, and the Philistines fled in discomfiture. Jehoshaphat prayed, and the hosts of Ammon and Moab were overthrown. Luther prayed, and province after province was lost to Rome. Wilberforce prayed, and the shackles fell from 800,000 slaves. Each new step in the missionary march of God has followed on the earnest supplication of his believing people. Back of the great missionary movement of modern times were the praying circles of Britain and America. When God would plant a mission station among the Jews of Budapest he led a Catholic Archduchess of Austria and a Scotch Presbyterian to prayer. In all the Jewish and Christian centuries the story is the same. An omnipotent God has waited for the pleadings of his people, and his hand moving in the affairs of men has shown the prevalency of their petitions.—*"Call to Prayer for Israel."*

What is Our "Heart's Desire"?—"And He shall give thee thy heart's desire." What is the longing of our souls this day? Children's fables abound which point to the choice of a fairy gift, and the importance of choosing wisely this one thing. We may well pause occasionally to realize what is our prayer intent. It is probable that in inculcating the duty of prayer some have lost sight of the rich privilege of prayer. We covet the luxury of giving money, and fail to see the gift in our possession—the power of holding up the hands of our missionaries as they fight in the thickest of the battle.—*Woman's Missionary Friend.*

Prayer for our missionaries and native Christians.

Singing, "Faith is the Victory."

Prayer for our officers and home workers, with especial pleading for the divine guidance of the committee to whom the Joint Committee Plan is referred, and that the will of God may be worked out even through differing plans and opinions.

Reading, "What is That in Thine Hand?"

Prayer of thanksgiving for the wonderful goodness of God manifested in spiritual and material blessings during the past year.

Singing, "Mission Hymn." Gospel Hymns, No. 6.

Repeat in concert the motto (previously written on the blackboard) "The day is short, the work is vast, the reward is great, the Master urges."

The Missionary Helper Branch of the International Sunshine Society

Have you had a kindness shown?
Pass it on.
'Twas not given for you alone—
Pass it on.

Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears,
Pass it on.

ALL letters, packages, or inquiries concerning this page, or Sunshine work, should be addressed to Mrs. Rivington D. Lord, 593 Bedford Avenue, Brooklyn, N. Y., president of this branch.

As we enter the new year of 1905, may we as Sunshine members try as never before to cheer and brighten the lives of others. No doubt all understand by this time that Sunshine is not a charity, and the object is simply the doing of little acts of kindness, or the passing on of anything that will bring gladness to another. A cheery letter or a simple greeting often means more than a costly gift. We extend a cordial invitation to any one to join us in our good cheer work.

The following reports tell something of the work done by our members during the past month.

Our editor and her father and mother, Deacon and Mrs. E. D. Wade, sent a number of postage stamps for Christmas Sunshine. Through the kindness of the members it was possible for our Branch to help Santa greatly.

A sister in Tennessee wrote: "I want to contribute just a wee bit, hoping the Lord will bless it, and make it the means of carrying Christmas cheer to some poor soul." The wee bit was one dollar. A Maine member also sent stamps which made it possible for a number of greetings to start on their Sunshine journey.

Miss Frances I. Judd of California sent her usual number of Christmas letters; this was a self-imposed task, as it has been each holiday season since becoming an I. S. S. member.

Edna Folsom, one of our juniors, sent twenty-five cents for Christmas cheer, and reports that her sister Doris helped in getting things for a dinner for a worthy family.

Miss E. J. Small sent in a number of flower booklets and twenty-five cents for postage.

A Brooklyn member has passed on a dress and coat. Mrs. M. H. Leavens of Massachusetts a roll of missionary papers. Miss W. Hunter of Missouri, a package of literature. Mrs. A. T. White of N. Dakota, a package of silk pieces. Mrs. J. K. Barney, the prison evangelist, a number of little booklets.

NEW MEMBERS ENROLLED

Miss Cora Sidney of Vermont, Mrs. E. N. Wheeler of Michigan, Miss Augusta A. Garland of Massachusetts, Miss Elizabeth S. Knight of Maine; initiation dues, twenty-five cents. Mrs. R. T. Moulton writes that the woman's missionary auxiliary of the F. B. church of Biddeford, Maine, has voted to have two of their aged members enrolled in the Sunshine Society: Deacon Daniel J. Meeds of Biddeford, and Mrs. Frances Hill of Saco. Initiation dues, one dollar.

A REQUEST

A daughter of Mrs. Mary B. Guild of Old Orchard, Maine, writes that she passed her eighty-third birthday Jan. 21st, that she is busy every moment in making quilts or knitting slippers. It would please her very much if the members would send her pretty silk pieces. Any one wishing knit slippers can communicate with her, and they will be furnished in any size or color. The president can vouch for the slippers, they are made beautifully. We hope many will send silk pieces.

Practical Christian Living

"Pure religion as taught by Jesus Christ is a life, a growth, a divine spirit within, coming out in sympathy and helpfulness to our fellow-men."

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OUR QUIET HOUR

(10 A. M.)

Thoughts for the New Year.—In the last passage which Dwight L. Moody edited for the press, he chose, as the motto for the year, these beautiful words:—

"Fear, facing the New Year,
Thinketh, 'What shall it bring?'
And is dumb,
Dreading the hidden ways.

"Faith, looking upward, saith,
'God is in everything,
Let it come;
God ordered the days.'

"This is our New Year's bliss.
He is mine, and I am His.
All the days,
All the ways,
Lead us home;
Let us pray, let us praise."—*Selected.*

God Cares for Each Life.—Happy is the man who feels that God cares for him; that he journeys forward under divine convoy; that his Father is regent of universal wisdom, and represents the whole commonwealth of love, who is all nature, and who commands all nature to serve His child. Such a man is weaponed against every enemy, and is invincible. He dwells in the very realm of restfulness. He abides, far above all fear, as eagles above the arrow's flight. He who carries with him this sense of God's loving providence is fitted to pass through fire, through flood, through all the thunder of life's battle. He has in himself the pledge of victory in the midst of things unvictorious, conquers midst things low, things hard, things strifeful.

God cares for you—then you cannot be too rich, for riches make you the almoner of divine bounty; and you cannot be too poor, for the whole realm of love is thine. God cares for you—then you cannot live too long, and you cannot die too soon, for Heaven ever lies all about you. God cares for man—then from every storm there is a harbor in the eternal heart, and a place of refuge within the everlasting arms. God cares for you—therefore His providence, smiting the rock in the desert, shall bring forth living water. God cares for you—therefore, in thy wild and stormy night He shall come to you, walking upon the wave, to bid your storm be still. God cares for you—therefore, you shall see His angels sitting at the door of the sepulchre digged in your life garden. . . .

Because thou art the child of providence, thou shouldst be the child of hope and trust. God careth for you; therefore live a trustful, tranquil, God-centered life, meeting storm with calm, adversity with fortitude, defeat with faith, death with hope of immortal life.—*Brooklyn Eagle.*

Words from Home Workers

"The most fortunate men and women are those who have worthy work to do, and who do it because they love it."

* * *

MICHIGAN.—The meeting of the Michigan Woman's Missionary Society convened in annual session at Sparta, Oct. 24, 1904. Short sessions were held each day until Friday, the close of the Association. The president, Mrs. D. B. Reed, called the ladies to order Monday afternoon, and after the song, "What a Friend we Have in Jesus," Mrs. J. T. Ward read the Scripture lesson, and Mrs. J. A. Reed of Onsted led in prayer. The treasurer read her report, and Mrs. Bachelder gave an outline of the executive committee's work last year. Many fervent prayers for the work of another year seemed to bring heaven's blessing down upon us. Tuesday evening the ladies met again in the C. E. room of the church, and were led in prayer by Missionary Hamlen. After singing and Bible reading, Miss Emilie Barnes, the children's missionary, was introduced. The president appointed committees on nominations and business. First committee: Mrs. Ward, Mrs. Dull, and Mrs. English of Manchester. Second committee: Mrs. Reed of Onsted, Miss Garwood and Mrs. Hancock of Wixom. The society voted that each Q. M. auxiliary divide the funds before sending to Miss Garwood. A good letter was read from Cass and Berrien Q. M. in which it was stated that during the year the society had raised \$61.81, not including the Mason auxiliary thank-offering of \$7.14. The Cradle Roll of Mason church found their boxes to contain \$2. This Q. M. has three auxiliaries, two Cradle Rolls, and one Junior Band with twelve members, meets monthly, and has raised \$8 during the year. Fifteen HELPERS are taken. Branch Q. M. reports one new auxiliary, not large, but strong. Sisters, in unity there is strength. Sent \$24 to Unicoi, barrels and boxes to Chicago Mission, also to the Copper Mines of Northern Michigan, and had helped the poor of their community to clothing and work. Batavia still continues to be the banner society. In Sanilac Q. M. Miss Moody's work has a lasting effect, and their interest in missions does not lag. Cradle Roll organizations in three of these churches, and in four churches thank-offering services were held, from which was realized \$18.75. Total amount contributed for missions, \$46.79. Lansing Q. M. has an auxiliary to each of the four churches. Letters were also read from Oakland and Montcalm Q. M.'s. Doubtless other Q. M.'s have done good work, but they did not write us about it. The secretary would urge every Q. M. mission society to send a letter to be read at their meetings for the Association of 1905. Mrs. Minnie Bilhorn sent a letter reporting the work of the relief committee, Miss Salmon having gone from the State. The

necrology committee reported the death of two members, Mrs. Martha Wooden of the Mason church, and Mrs. Cynthia Maxwell of Onsted. Thursday afternoon Miss Barnes told, in a pleasing way, some things regarding the work of the Bible women and zenana teachers. Mrs. Bachelder spoke of Miss Hattie Phillips's work, and while the Michigan W. M. S. regrets to have Miss Phillips leave the kindergarten work in Balasore, India, yet soon, we believe, we can say with Joshua, "Behold, this *Stone* shall be a witness unto us." In the executive committee meeting called Saturday morning, before the delegates took their leave, it was voted to appropriate \$15 for Western work. Voted, That we ask the auxiliaries to send \$1 each for State and Western work, and that it is the sense of the executive committee that the educational fund be used for the work of Storer College. As we have no State missionary we recommend that the Q. M. president, or some authorized person, visit each auxiliary in the Q. M., and where there is no auxiliary try to organize. The public meeting of the Woman's Missionary Society was held jointly with the Association, Wednesday and Friday evenings. The first evening our missionaries, Miss Barnes and Bro. Hamlen, spoke for the foreign field and its needs; while Mrs. Bachelder and Bro. Ford spoke for the home field, beginning with "child Bible training," which is really the basis of all true missionary work in either the home or foreign lands. The offerings for both evenings, amounting to over \$36.50, were divided between the mission society and Association. Jeremy Taylor says, "Whatsoever we beg of God, let us also work for it."

(MRS.) MINNIE E. PARSONS, *Sec. Mich. W. M. S.*

IOWA.—The annual meeting of the Iowa W. M. S. was held at Spencer, in connection with the Y. M., the last of August. The meeting being held at one side of the State there were not as many delegates present as usual. The meeting was called to order by the secretary, Friday the 26th, at 4 P. M., in the parsonage. The president being absent, Miss Anna Tuttle was chosen as chairman. With Mrs. Myrtle Furgerson at the organ, we sang that beautiful prayer hymn of Robert H. Westwood's, "Attend Us in This Place." The treasurer being absent, her report was read by the secretary, and Mrs. Furgerson appointed to act with the secretary as auditor. Communications were read from Sisters True and Miles. Sister Laura Tennis of Aurora reported about twenty letters written in the interest of the C. R. We have at least five Cradle Rolls, two in the Wapsipinicon Q. M., two in Cedar Valley Q. M., and one in the Buchanan Q. M. The following officers were elected: President, Mrs. Thera B. True, Edgewood; secretary, Mrs. Emma D. Mack, Rutland; treasurer, Mrs. Addie B. McColley, Estherville; superintendent of C. R., Mrs. Laura Tennis, Aurora. Mrs. Hoffman of Central City is still

chairman of the standing committee of juvenile work. Agents for the HELPER, Mrs. Myrtle Furgerson, Knowlton, and Mrs. Clara McBride, Curlew. It was left with Mrs. Brown and the secretary to prepare the program for Saturday evening. Sister Brown, as vice-president, took charge of the public meeting. The following program was carried out: Song by choir; Scripture, Sister Brown; prayer, Sister Furgerson; "Attend Us in This Place" was sung by the choir. Recitation, "Harry's Report," George Mack. The president's annual address, read by the secretary, was full of good things, asking if we would not "study more, pray more, teach more, and give more, in the interests of missions." Rev. Mr. McColley gave us an address on Lewis P. Clinton. Rev. T. H. Smithers sang two solos during the evening, the music being his own composition. Thus closed another year's work. The apportionments remain the same as last year, except where we had six Q. M.'s last year we have now five, so will read as follows: The Buchanan Q. M., \$120; Cedar Valley, \$75; Little Sioux Valley Q. M., \$65; Wapsipinicon Q. M., \$20; Van Buren, \$20. Dear workers, let us remember Miss Scott in our prayers as well as with our money. "Two cents a week and a prayer" are the conditions of membership, the two cents per week to be paid into the treasury of the W. M. S. and sent to Miss DeMeritte through the State treasurer, and not kept for the work at home. Let us not forget the five cents per member for incidental work, two cents to be sent to the Q. M. treasurer for her expenses, and three cents sent to the State treasurer for the stationery of the general officers. Two Q. M.'s are reported as raising the full apportionment for Miss Scott. Let us press forward and make this the banner year in our work.

EMMA D. MACK, *Sec.*

AMONG OUR BOOKS.

"The books which help us most are those which make us think the most."

Japanese Girls and Women By Alice Mabel Bacon. Revised and enlarged edition. The Riverside Library for Young People. 478 pages. Price 75 cts. Houghton, Mifflin and Company, Publishers, Boston, Mass.

Missionary workers are to be congratulated that this book, for more than ten years the brightest and best authority on the subject of Japanese girls and women, is now revised, brought up to date, and available at so small a price. Miss Bacon has had exceptional advantages for the study of the life of women of Japan, and her work along this line has the same high value that the writings of Dr. Griffis have in the domain of Japanese history. In referring to the fact that occidental art has not yet done justice to the typical Japanese woman, he says, "The shadows and lights of the true picture have been set upon the literary canvas by the master hand of Miss Alice Bacon." The titles of chapters are: Childhood.

Education. Marriage and Divorce. Wife and Mother. Old Age. Court Life. Life in Castle and Yashiki. Samurai Women. Peasant Women. Life in the Cities. Domestic Service. Within the Home. Ten Years of Progress. The book is written in such an attractive style that it is of interest to the general reader, as well as to the mission worker to whom each chapter will bring something helpful to the study of the year. Junior superintendents will find ample material for a delightful program on the children of Japan, in the first chapter.

RECEIVED.—“The Young Men of the Sunrise Kingdom.” A beautiful, profusely illustrated booklet from Kyoto, on the work of the Y. M. C. A. in Japan. . . . A package of “General Conference Mission Leaflets.” These are very practical and helpful and should be in the hands of all Free Baptists. We would call especial attention to No. 22, “Plans that Work;” No. 24, “A Catechism on F. B. Foreign Mission Work;” and No. 14, “Syllabus: Conference on Local Young People’s Society.” These will be sent free, on application to Rev. Arthur Given, D. D., Providence, R. I., or Mr. Harry Myers, Hillsdale, Mich.; but, as they must cost money, we suggest that contributions to the literature fund would not be amiss. . . . The Prayer Calendar, prepared by Mr. Myers and Miss Barnes, with days of the week and statistics of denominational missions, meets a felt want and can be obtained for five cents a copy of A. L. Freeman, Publisher, 457 Shawmut Ave., Boston. . . . Minutes of the Thirty-Ninth Annual Session of the Free Baptist Conference of Nova Scotia. This report reveals live interest and effective work in missions. We note especially the very general and fruitful use of mite-boxes, and wish that our people in the States would use them as freely. Nova Scotia sends one hundred and fifty dollars for foreign missions through the F. B. W. M. S.

SUPPLIES FOR THE STUDY OF JAPAN IN 1905 :—“Dux Christus,” text-book, cloth, 50 cts.; paper, 30 cts. Wall map, 16 x 20 ins., 15 cts. Set of twenty pictures, 25 cts. Leaflet, “How to Use Dux Christus,” 2-ct. stamp. Order of A. L. Freeman, Publisher, 457 Shawmut Ave., Boston, Mass.

THE little sharp vexations,
 And the briers that catch and fret,
 Why not take all to the Helper
 Who has never failed us yet,
 And leaving all our weakness
 With the One divinely strong,
 Forget that we bore the burden,
 And carry away the song?
 —Phillips Brooks.

Young People

MOTTO: Let us advance upon our knees

A quarterly missionary department conducted by Miss Minnie A. Mellows, 59 Kendall Street, Lawrence, Mass., to whom all communications for this department should be sent.

✢ ✢ ✢

OFFICERS OF UNITED SOCIETY

President, Mr. E. P. Metcalf, Providence, R. I. Treasurer, Rev. Arthur Given, Auburn, R. I.
General Secretary and Junior Superintendent, Mr. Harry S. Myers, Hillsdale, Mich.

✢ ✢ ✢

DEAR FRIENDS AND HELPERS:—

I wish you one and all a Happy New Year. Let us thank God for it, and together say, "Forgetting those things which are behind, I reach forth unto those things which are before."

Already we have begun to make new plans for the new year. "Let us advance upon our knees," or in other words, let us *make* time to spend a little season alone with Jesus Christ each day that we may know *his* plans for us. Let us remember that the place where he has put us is the place where we can do most for him. Let us have faith in our work since he leads us, and has promised to supply *all* our need. I believe this new department is his plan to help us to help each other. If you know of any item of missionary interest, any method of work which would help another, send it to the editor of this department that all may enjoy it.

The purpose of this department is educational, and is not intended to change the contributions of the young people's societies from the channels through which they are now passing to the general work.

It is our aim to create a larger interest in all branches of missionary work, and thus hasten the coming of Christ's kingdom in all the earth.

Cordially yours,

MINNIE A. MELLOWS.

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THE PERSONAL CALL TO MISSIONARY WORK

"Lord, what shall this man do?"

"What is that to thee?" "Follow thou Me."

I. The one who calls us.

1. His mighty power. Matt. 28: 18-20.
2. His love for us. John 15: 13.
3. His call to us. John 15: 16.

II. Who are called?

1. Gentiles. Eph. 2: 11-22.
2. Friends. John 15: 14; 20: 21.
3. All people. Rom. 10: 11-13.

III. Called, to what?

1. Called to love. Mark 12: 31.
2. A complete surrender. Luke 10: 51-62.
3. Self-giving. Matt. 20: 28.
4. To finish His work. John 20: 15-17.

IV. The field.

Acts 1: 8; Matt. 13: 38; Luke 24: 47.

THE YOUNG PEOPLE AND MISSIONS

Maine has voted to support the work in Africa ; Massachusetts, the station work at Jellasure and Santipore ; New Hampshire, the station work at Midnapore ; Central Association, the Griffins ; Indiana, the Colletts ; Michigan, the Loughers ; Wisconsin, the Coldrens ; Minnesota, the Oxrieders. In some of these States the young people do it all, and in others they assist the church. In many societies the young people are supporting other specific objects.

HARRY S. MYERS.



MISSION STUDY COURSE

The courses, as laid out by the Young People's Missionary Movement, are well arranged and very attractive.

The books to be used in the home missions course are fascinating, dealing as they do with the pioneer life of our own country, and will hold the attention of all our young men and women ; they are as interesting as any of the readable books now on the market, and yet are so filled with the spirit of the Master as to present the Christian life and character with peculiar force. "Heroes of the Cross in America," by Mr. Don O. Shelton, Association Secretary of the Congregational Home Missionary Board, is to be used as the text-book, and is fresh from the press. It will be supplemented by a reference library of some eight or nine volumes, the names of which I am not able to announce at present.

The foreign mission course should be especially interesting just at this time, in that the text-book is based on the work in Japan. "Sunrise in the Sunrise Kingdom," by Rev. John H. DeForest, D. D., is well written, and gives a truthful outline of missionary work in the land of the "little energetic brown men." This book is admirably supplemented by an interesting auxiliary library of nine volumes.

Information as to the scope, prices, etc., of any of the courses will be gladly furnished by the *Star*, by Harry Myers, or by the editor of this department. Write us your prospects for a class, and let us assist you to start right. Christ will look after the results.

GEO. WALKER.

Melrose, Mass.



QUESTION BOX

1. How shall we raise money for missions?
2. How does the mission study class help the society, the individual, the field?

(To be answered in our next issue.)

HELPS FOR MONTHLY MISSIONARY TOPICS

JANUARY 29, 1905—Heroes of Foreign Missions ; What They Teach Us. 2 Cor. 11 : 21-28.

The character of this first missionary meeting will affect the interest in all other missionary meetings of the coming year. Therefore, begin to pray and prepare for the meeting Jan. 1st. Ask a dozen members to offer brief prayers before reading the Scripture. Select a few members to state briefly something of the following missionaries : Carey,* of India ; Morrison,* of China ; John G. Paton,* of the New Hebrides ; and speak briefly of our own pioneer workers in India. For helps on this, see Leaflet Number 31, published by General Conference. This may be procured from the treasurer or Mr. Myers. Those studying "Dux Christus," or "Sunrise in the Sunrise Kingdom" might include sketches of Dr. Hepburn and Neesima. Allow two minutes to each speaker, and ask the missionary committee to follow with short testimonies or remarks upon the subject.

* * *

FEBRUARY 26—Heroes of Home Missions ; What They Teach Us. Jer. 1 : 7-19.

Select several persons to impersonate the missionaries chosen, and tell something of their work in the first person. Have a map of the United States and indicate locations spoken of by small crosses. The following men might be chosen : John Eliot, apostle to the Indians ; Jerry McAuley of the Water Street Rescue Mission ; Marcus Whitman, who saved Oregon ; and Booker T. Washington, founder of Tuskegee. See also "Our Work at Harper's Ferry," † and "Heroes of the Cross in America," by Mr. Don O. Shelton. Ask the pastor to tell something of Father Manning of our Cairo Mission. Ask the prayer-meeting committee to speak promptly, and the music committee to furnish special music. The Battle Hymn of the Republic may be rendered by a soloist, all joining in the chorus.

* * *

MARCH 26—Christian Endeavor Comradeship ; with other churches at home, and with distant lands. For helps for this meeting see the *Christian Endeavor World* and books on Christian Endeavor by Dr. Clarke.

REFERENCES.—*American Baptist Missionary Union, Tremont Temple, Boston, Mass., (leaflets) price two cents each. †Bureau of Missionary Intelligence, Free Baptist Woman's Missionary Society, Mrs. A. D. Chapman, 12 Prescott Street, Lewiston, Me. See also files of the HELPER, the *Morning Star*, and leaflets specially prepared and furnished by Mr. Harry S. Myers to all who write for them enclosing stamps.

Juniors

"We are little volunteers
Ready to obey;
Blessed Saviour, be our leader,
Guide us day by day."

JUNIOR MISSION PROGRAMS

JANUARY.—TWO COMMANDMENTS, AND PEOPLE WHO DISOBEY THEM

Singing.—"We Praise Thee, We Bless Thee."

Leader.—"Almighty Father, send down upon thy children thy Holy Spirit, that we may choose and love thy way. Give us some work to do for thee; and help us to follow every holy call; for the sake of thy Son, our Saviour, Jesus Christ our Lord. Amen."

Scripture reading—Exodus 20: 1-6.

Repeat in concert—John 3: 16.

Write the first commandment on the blackboard and have the children read it.

Tell, and have them tell, one or two stories of how the children of Israel turned from the worship of the one true God to idol-worship, and how they disobeyed their Heavenly Father in other ways. Why did God give the commandments? Why did he want them to be good? Why does he want us to be good? What was he trying to teach? Write "Obedience" on the blackboard, and apply it to the children of Israel and the children of to-day. Show an idol, or the picture of one, and draw from the children the vital difference between that and the living God. In what countries are the children bowing down to similar idols? Is anything being done to help them to know, instead, the loving Father who hears and answers prayer? What can *we* do?

Processional.—"There's a Royal Banner." (No. 116 Gospel Hymns, 5 and 6 combined.)

Reading.—"From Idols to the Living God." (A story from "Boys and Girls of Sunrise Land.")

The superintendent continues the object lesson. What are some other things worshiped in heathen lands besides idols of wood, stone, and brass? (Mention the sun, fire, serpents, etc.) Do we have any idols in this country? May not anything be an "idol" that comes between us and God, so that we forget to read his Word, and to pray, and to help other people know him better? How may this be an idol? (hold up a piece of money). Or this? (a fashion plate). Or this? (a game of cards). Make it very plain that anything that leads us to forget God is an idol, and quite as sinful as it is for our ignorant little brothers and sisters across the sea to worship a "graven image." The first commandment is for *us*, just as much as for the children of Israel or for those whom we sometimes call "heathen." How can we best keep it? (brief discussion).

Missionary pledge (in concert).—I promise to *pray* every day for the salvation of the heathen. I promise to *give* what I can to send them the gospel. I promise to *attend* every meeting of my missionary society that I can.

Close with the Lord's Prayer.

Closing hymn (Air: "We're Going Home To-Morrow") :—

"A song of love
To Thee above,
We offer at this closing.
And as we go,
Lord, may we know
In whom we are reposing.

CHO.—We trust in thee, we trust in thee,
Though many sins oppress us;
We trust in thee, we trust in thee,
To ever guide and bless us.

—Selected.

NOTE TO SUPERINTENDENTS.—You are naturally looking for helps everywhere and will find them everywhere—in our *Junior Quarterly*, in the comments on the junior topics in the *Star*, and in winsome stories and items in the *Myrtle*. Bits of information gleaned from other departments of the *HELPER* can be adapted to junior needs. Articles and pictures in the current magazines; the text-book, map, and set of pictures used in the auxiliary—all these will yield something for lessons which will enter through the eye-gate or ear-gate. One of the most attractive books on Japan for juniors that we have seen, at small expense, is "Boys and Girls of Sunrise Land." There are thirteen stories or articles profusely illustrated. (Price, 15 cts. Woman's Foreign Missionary Society, M. E. church, 36 Bromfield St., Boston, Mass.) Send to our own Bureau of Intelligence, Mrs. A. D. Chapman, 12 Prescott St., Lewiston, Me., for a free catalog of supplies; to Rev. Arthur Given, D. D., Providence, R. I., for General Conference Leaflet No. 24, "A Catechism on Free Baptist Foreign Mission work"; and to the Morning Star Publishing House, 457 Shawmut Avenue, Boston, Mass., for price list of publications which include exercises and songs for junior meetings.—EDITOR.

STATEMENT OF THE ROLL OF HONOR

Shares in the salary of the children's missionary, Miss Emilie E. Barnes, at \$4 per share.

SINCE last September there have been added to the Roll of Honor:—

Ind., Brookston, S. S. class of Miss Lida Moody	1 share
Mich., West Kinderhook, First F. W. B. S. S.	1 share
R. I., Providence, aux. Plainfield St. church	1 share
Maine, North Berwick, Junior C. E. 2d church	2 shares
Mass., Somerville, Juniors	1 share

As is our usual custom I have examined the Roll of Honor, giving credit for all money received since November, 1903. *I give below the shares that have been paid in part, with amount, and shares where nothing has been paid.* If there is any mistake in this list I trust my attention will be called to it at once.

Ill., Campbell Hill, Junior C. E. (The longest on the Roll)	2 shares
S. D., Valley Springs Mission Band (paid \$2)	1 share
Me., Limerick, Children's Mission Band.	1 share
Me., Bowdoinham Ridge (paid \$1.10)	1 share
Iowa, Lincoln, S. S. (paid \$1.15)	1 share
Me., Bridgewater, S. S. (paid \$2.76)	2 shares
Me., Lisbon, Juniors	1 share
Me., Dover and Foxcroft, Junior A. C. F. (paid \$2)	1 share
Me., Dexter, Primary Dept. of F. B. S. S.	1 share
Mich., Cook's Prairie, "Cheerful Workers"	1 share
Ind., Badger, Primary and Intermediate Dept. of S. S. (paid \$2.25)	1 share
Iowa, Spencer, Juniors	1 share

Ohio, Marion, S. S.	4 shares
Mass., Haverhill, "The Sunbeams," Winter St. F. B. church	1 share
N. H., New Market, Mission Band	1 share
Me., Bath, S. S. of Corliss St. church (paid \$5.15)	3 shares
Ohio, Blanchester, S. S. and Junior C. E.	1 share
Mich., Temperance, S. S. Class No. 6 (paid \$2)	1 share
Me., Houlton, Juniors	1 share
Kan., Hickory Grove, Junior C. E.	1 share
Ill., Ava, Juniors	1 share
Kan., Summit, Junior C. E. (paid \$4)	2 shares
Me., Sabattus, Junior S. S.	1 share
Minn., Winona, F. B. S. S.	1 share
N. Y., Columbus Quarter, Junior Mission Society	1 share
Me., Saco, Juniors	1 share
Mich., Ortonville, Sunday School	1 share
N. B., Newtown, Mission Band	1 share

There are thirty-four shares in this list that are either in part or wholly unpaid. According to our rules all that are not paid by *the first of March* will be stricken from the Roll of Honor, and the corrected list will appear in April. It is earnestly desired that these shares be paid *at once*. We do not want to lose a single one from the list; many of these shares are partly paid, so that it will be a comparatively easy matter to remit the balance. Will not those interested in this Roll give immediate attention to the matter, and collect and remit at an early day?

LAURA A. DEMERITTE, *Treasurer.*

Ocean Park, Me.

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for November, 1904.

MAINE.

Auburn Mrs. Mabel Gilkey for dues	\$1.00
Atkinson ch. aux.	2.85
Biddeford aux. gen. work	15.00
Boothbay church	1.00
Cape Elizabeth and So. Portland juniors	4.00
Charleston primary and junior dept. of S. S.	2.50
Dover and Foxcroft aux.	1.75
E. Livermore W. M. S. T. O. 83 cts. dues	
\$5.25 L. M. Mrs. Hattie B. Grose and balance Miss Coombs	6.08
Edgecomb Q. M. coll.	2.62
Eustis Center S. S. for Miss Barnes	4.00
Lewiston Main St. aux. Miss Coombs	20.00
Limerick aux. gen. work and on L. M. in Gen. Soc. Mrs. Bertha Thestrup	2.20
Madison from one who loves the work	5.00
Milo aux. for native teacher	6.25
No. Chester ville aux. for Pudmone in S. O.	25.00
Ocean Park Mrs. Nellie Wade Whitcomb for Miss Barnes	4.00
Ocean Park Toilers-by-the-Sea	2.00
Parsonsfield Q. M. aux.	3.40
Saco aux. by a friend	1.00
Saco aux. a friend for Jamini S. O.	25.00

So. Parsonsfield aux.	\$1.00
So. Dover by Mrs. Lambert	1.00
Sebec and Exeter Conf.	1.65
Steep Falls aux. Mary Wingate S. O.	6.25
Woolwich and Wiscasset church	1.00
W. Danville by Mrs. Bertha Trask50
W. Danville by Mrs. Lucy Humphrey75
L. M. of Mrs. E. E. Schermerhorn is paid in full.	

NEW HAMPSHIRE.

Ashland C. R.	3.50
Ashland	15.00
Canaan church	5.00
Epsom aux. dues	13.03
Epsom C. R.97
E. Rochester aux.	2.00
Farmington aux.	2.25
Farmington C. R.15
Gonic aux.	4.00
Hampton aux. Miss Butts	3.50
Hampton aux. Storer	10.00
Hampton aux. gen. work	4.50
Laconia	11.50
Manchester a friend	5.00

New Durham aux. Miss Butts and Domestic Science dept. \$6.25
 Q. M. coll. New Durham 4.36
 Walnut Grove aux. 2.00
 Wolfboro Mary F. Evans T. O. 1.00
 Whitefield aux. Dom. Science 10.00
 W. Lebanon aux. 5.00
 Lizzie H. Howe for Dukhada Nayak in S. O. 25.00

VERMONT.

E. Orange ch. for Dr. Smith 6.75
 Huntington Asso. W. M. S. 3.17

MASSACHUSETTS.

Lowell Chelmsford St. aux. for native teacher 6.25
 Lowell Paige St. ch. L. L. B. 1.62

RHODE ISLAND.

Arlington aux. for kind. work 5.00
 E. Killingly aux. K. W. 2.00
 Greenville C. R. 2.00
 Greenville aux. Ind. 5.00
 Greenville aux. K. W. 5.00
 Providence Elmwood Ave. Y. P. Soc. for girl in India 6.25
 Providence Rog. Williams aux. Ind. 12.50
 Providence Rog. Williams juniors 5.00
 Providence Rog. Williams Y. P. S. C. E. K. W. 18.75
 Providence Rog. Williams aux. K. work 12.50
 Providence Park St. aux. K. W. 5.00
 Providence Park St. aux. Ind. 5.00
 Providence Park St. C. R. 5.10
 Pascoag aux. Ind. 5.00
 Pascoag aux. K. W. 5.00
 Warwick Central aux. 2.50

NEW YORK.

Gibson Q. M. W. M. S. for native teacher 5.86
 Prospect aux. dues 5.00

OHIO.

So. Ridge Miss. Soc. 8.70

MICHIGAN.

Algansee aux. Dr. B. \$1.25 H. M. \$1.25 2.50
 Batavia aux. Dr. B. 11.20
 Bankers aux. Dr. B. \$1.50 H. M. \$1.50 Storer 75 cts. 3.75
 Bankers T. O. Dr. B. 7.88
 Bath aux. Dr. B. \$2.63 Home \$2.62 5.25
 Fairfield T. O. to cons. Mrs. Bessie Strong L. M. 21.00
 Fairfield aux. Dr. B. \$2.57 H. M. \$2.57 Storer \$1.27 6.41
 Gobleville Junior C. E. Miss Barnes 5.00
 Gobleville aux. Dr. B. \$2.50 Storer \$2.50 5.00
 Genesee Q. M. Dr. B. 46 cts. H. M. 46 cts92
 Hillsdale Q. M. Dr. B. \$20.54 H. M. \$5.51 26.05
 Hillsdale aux. Dr. B. \$4 H. M. \$4 Storer \$2 82 cts. 10.00
 Jackson aux. Dr. B. \$1.44 H. M. \$1.44 Storer 82 cts. 3.70
 Jackson T. O. Dr. B. 9.04
 Kinderhook aux. Dr. B. 5.00
 Kingston juniors Miss Barnes 4.00
 Kingston C. R.30
 Locust aux. Dr. B. \$2 H. M. \$2 Storer \$1 5.00
 Lansing Q. M. Dr. B. \$1.66 H. M. \$1.66 3.32
 Mason aux. Dr. B. 1.25
 Mason C. R. enrolment 60 cts. mite-box \$1.40 2.00
 Montcalm T. O. Dr. B. 7.00
 N. Reading aux. Dr. B. \$1.74 H. M. \$1.74 Storer \$7 cts. C. R. 30 cts. 4.65
 N. Rome aux. Dr. B. \$2.06 H. M. \$1.46 Storer 68 cts. 4.20
 N. Reading T. O. L. M. Mrs. Lura Northrup for Dr. B. 7.00
 N. Rome T. O. Dr. B. 5.75

Onsted aux. Dr. B. \$1.82 H. M. \$1.82 Storer 91 cts. \$4.55
 Osseo aux. Dr. B. \$2 H. M. \$2 Storer \$1 5.00
 Oshtemo aux. Dr. B. \$1.46 H. M. \$1.47 2.93
 Osceola Q. M. Dr. B. 75 cts. H. M. 75 cts. 1.50
 Pittsford T. O. Dr. B. 3.25
 Paw Paw aux. Dr. B. \$6.50 H. M. \$6.50 13.00
 Reading T. O. Dr. B. 7.75
 Sanilac Q. M. dues Dr. B. 38 cts. H. M. 37 cts.75

Sanilac Q. M. coll. Dr. B. \$2.82 H. M. \$2.82 Storer \$1.41 7.05
 Sand Creek aux. Dr. B. 5.50
 Wixom juniors S. S. S. O.50
 W. Cambria Q. M. Dr. B. 11.00
 W. Reading T. O. Dr. B. 7.50
 Mrs. Emily Fuller Dr. B. 50 cts. H. M. 50 cts. 1.00
 Mrs. H. L. Howard Dr. B. \$1 H. M. \$1 2.00

MINNESOTA.

Brainard W. M. S. F. M. \$6 H. M. \$4 10.00
 Minneapolis W. M. S. F. M. 15.00
 Minneapolis W. M. S. Western work of W. M. S. 5.00
 Winnebago City aux. H. M. 9.55
 Winnebago Q. M. W. M. S. 9.02

IOWA.

Aurora aux. Miss Scott 4.00
 Buchanan Q. M. Miss Scott 2.70
 Central City Miss Scott 12.00
 Curlew Junior C. E. Miss Barnes 1.00
 Cedar Valley Q. M. coll. 4.13
 Hillsboro aux. Miss Scott 3.25
 Hillsboro aux. Miss Scott 5.00
 Knowlton T. O. Miss Scott 3.00
 Lamont aux. Miss Scott 4.75
 Little Cedar aux. Miss Scott 6.00
 Lincoln aux. Miss Scott 4.75
 Mt. Zion aux. Miss Scott 4.75
 Spencer C. G. Tinkham S. O. 4.00
 Spencer aux. Miss Scott 6.80
 Y. M. coll. Miss Scott 4.48

KANSAS.

Anson Miss. Soc. 5.00

NOVA SCOTIA.

Tusket Annie K. Blauvelt for Bible woman 25.00
 Tusket Annie K. Blauvelt for child in S. O. 25.00
 F. M. Soc. of N. S. by treas. for head teacher of girls' school at Balasore \$100 for zenana work at Balasore \$50 150.00

PROVINCE OF QUEBEC.

Coaticooke estate of Miss Fanny Moulton for balance of fund to be known as Fanny Moulton Fund 150.00

MISCELLANEOUS.

Sinclair Memorial 1.00
 Sale handkerchiefs, etc., for W. H. 4.39
 C. R.16
 Income A. L. and E. A. Hanson Fund \$13.75 for S. O. \$8.25 edu. work at Storer 22.00
 Int. on investments (for zenana teacher) of Moulton Fund 15.00
 Int. on working cap. for Inc. Fund 5.00
 Int. for general work 7.28
 Income general funds 12.81
 Sinclair Memorial 1.20

Total \$1,203.23

LAURA A. DEMERITTE, Treas.
 per EDYTH R. PORTER, Asst. Treas.

Ocean Park, Me.

